

3
IV.
NC)

RELIGION OF NAZI GERMANY

By
Dr. ANDREW J. KRZESINSKI

BOSTON
BRUCE HUMPHRIES, INC.
PUBLISHERS

50 ¢

NATIONAL CULTURES, NAZISM AND THE CHURCH

BY
ANDREW J. KRZESINSKI

Boston, Bruce Humphries, Inc., 1945. Bound in cloth, stamped in gold.

Price \$1.75

This book, based on German sources and documents, deserves very wide reading and pondering by all who are anxious about the post-war organization of peace and order. It demonstrates, better than any other book, the terrible consequences and dangers of Nazi principles.

The author shows the disastrous effect upon German life of the elimination of religion and ethics from Nazi ideology. Triumphantly the law of the jungle marches on, reducing to dust and ashes the priceless acquisitions of culture accumulated through the course of many centuries. Fire-inflamed skies, charred ruins, starvation, disease and pestilence, slavery and millions of graves — these are the fruits of an ideology that has turned its back on ethics, on religion, on God.

Since Nazi Germans selected Poland as the country in which they first brought their principles into play, that country should serve as the model in the establishment of their order in all other invaded countries. The author proves with reliable documents how inhuman, savage and brutal has been their domination for the Polish nation.

“The ideology and the magnificent works of Christianity,” says the author, “are balm to the troubled human heart; they chart the only path on which the millions of souls in flight from brutal forces may find their salvation.”

RELIGION OF NAZI GERMANY

**RELIGION
OF
NAZI GERMANY**

**By
ANDREW J. KRZESINSKI, Ph.D.**

**BOSTON
BRUCE HUMPHRIES, INC.
PUBLISHERS**

COPYRIGHT, 1945
By BRUCE HUMPHRIES, INC.

By the same Author:

IS MODERN CULTURE DOOMED? New York, The
Devin-Adair Co., 2nd edition, 1944

NATIONAL CULTURES, NAZISM AND THE
CHURCH. Boston, Bruce Humphries, Inc., 1945

NAZI GERMANY'S FOREIGN POLICY. Boston, Bruce
Humphries, Inc., 1945

Printed in the United States of America

BR256
278

FOREWORD

It will ever remain a deep mystery how the supposedly Christian German Nation could have submitted so easily to domination by the National Socialist movement and accept the rule of men whose avowed aim was the utter destruction of the Christian religion and the systematic uprooting of its ideals, first, from the hearts of their own countrymen and then, from the hearts of all other men. Their ultimate goal was world domination with themselves as masterful representatives of the German super race.

The Nazi leaders, who had prepared their program long before the war, realized full well that it would be impossible of accomplishment unless Christianity were first destroyed. This, however, was but the first step; the second was the justification and deification of all Nazi crimes, past, present, and future, through the assumption of divine prerogatives. Adolf Hitler, regarded as the most plausible embodiment of divine attributes, was presented to the German people as their God, worthy of the adoration hitherto offered to the Almighty, whom he was to supplant. With Hitler, the whole German nation was deified. Given such ideas, anything Germans might do would be considered divine. Thus, all possible crimes, however inhuman, even the slaughter of entire nations on their

refusal to serve Germany or assist it on its way to world domination, would be accepted as praiseworthy religious acts, raising their performers to the ranks of Germany's greatest heroes. Thenceforth, all Germans, freed of any ethical restraint, would be respected by all other nations as supermen and masters of the world.

Thus would Germany, the first nation in the history of mankind ever to make such a dastardly attempt, endeavor to achieve world domination by the deification of crime and criminals, included in the Nazi program as the most efficient means of success.¹

In this book will be considered: first, the views of Alfred Rosenberg, Ernst Bergman and Wilhelm Hauer, three of the best known and most typical representatives of the new German religious movement; next, the creation of the new German Church and the struggle against Christianity, especially the Catholic Church, and finally the Satanic character of the new German religion.

¹ More information on Nazism may be found in our books: *National Cultures, Nazism and the Church* (Boston, 1945) and *Nazi German Culture* (Boston, 1945).

CONTENTS

<i>Foreword</i>	5
I. Religion of Nazism	9
1. Views of Alfred Rosenberg	9
2. Views of Ernst Bergmann	16
3. Views of Wilhelm Hauer	20
II. The German Church and Struggle Against Christianity	27
III. Satanic Character of Nazism	37
<i>Conclusion</i>	47

I

RELIGION OF NAZISM

What is the relation of Racism to religion? Let us give a concise answer to this question, basing it chiefly upon the views expressed by Rosenberg, Bergmann and Hauer who promulgated them with the approbation of Hitler and the entire National Socialist party of Germany.¹

I. VIEWS OF ALFRED ROSENBERG

According to Rosenberg, religion has no justification for its existence unless it aims to express the inherent value of the Nordic race; unless it seeks to remove the boundary separating the human soul from God. The Christian religion is foreign to German Racism. It is based on false premises which were contributed by Jewish, Syrian and Roman influences.²

This is not to say that it is lacking in value. It is only necessary to reform it, to purify it and properly explain it. Above all, it must be expurgated of the teachings of the Old Testament, in order to free its adherents from the deplorable influences of the Jewish mind.

¹ Cf. Andrew J. Krzesinski, *National Cultures, Nazism and the Church*. Boston, 1945, pp. 47-74, 105-114; also Andrew J. Krzesinski, *Nazi German Culture*. Boston, 1945.

² Alfred Rosenberg, *Der Mythos des 20. Jahrhunderts*, 3 ed., München, 1933, p. 76.

Next, it would be necessary, according to the same writer, to purge legend from the New Testament, together with all those features which represent Christ as a meek lamb, Redeemer of sins and Son of God, offering His life in sacrifice for the redemption of mankind.¹

Finally, particular stress should be laid upon those events in Christ's life where He appears as God the Warrior; as an Orator, castigating the masses and throwing out the despoilers from the temple, as a Rebel and Inciter to riot, who brings forth an unsheathed sword and calls men to arms.

In this way, one would come to construct a positive, instead of a negative, Christianity upon the groundwork of the New Testament.

According to Rosenberg, Christ is not a God. He was only an outstanding personality and a hero, deriving His ancestry from the Nordic race of Ammonites. Being really an Aryan, He had no connection with the Semitic Jewish race. The most that one could say of Him is that he belonged to the Jews morally, since He was raised and educated among them.

This new Christianity, surnamed positive Christianity, achieved through radical reform of the text of the New Testament, would, according to Rosenberg, lead to regeneration of the Nordic race, to revitalization of the Nordic blood, and would conform to the tenets of Racism. Love of one's fellow man would find no place in this Christianity.²

"Undoubtedly," writes Rosenberg, "Christ's religion was the precept of love. However, the German religious movement

¹ Alfred Rosenberg, *Der Mythos des 20. Jahrhunderts*, pp. 615-616.

² Alfred Rosenberg, *Der Mythos des 20. Jahrhunderts*, p. 76.

which some day may develop into a national church, must declare that the ideal of love among men is to be absolutely subordinated to the national honor and that no deed can be named good by the German Church if it does not serve the interests of the nation.”¹

Thus, National Socialism is a veritable Moloch that devours the rising generation, alienating youth from authentic Christian ideals, repudiating love for one's fellow man and perverting the teachings of Christ to its own earthy needs and interests.

From the day of the advent of National Socialism in Germany—from the day when its members first adopted the brown shirt—all Christians, Catholics and Protestants alike (according to Rosenberg), have forfeited their right to existence. Henceforth, they too “must become Germans only, as well as fighters for national honor and existence. . . . They must become members of the new German Church which has become the hope of millions.”²

The purposes and goals of this new German Church shall be twofold: (a) to remove from German life all factors which are racially foreign to it; (b) to promote the development of the forces inherent in the race.

These forces are to be stimulated continually, for only in this way is it possible to maintain intact the mythic unity and cooperation of the Nordic blood and the Nordic soul, as conditions prerequisite to any creative action.³

¹ Alfred Rosenberg, *Der Mythos des 20. Jahrhunderts*, 3 ed., München, 1932, p. 596.

² Alfred Rosenberg, *Zentrum und Christlicher Volksdienst* (National-Sozialistische Monatshefte, April, 1931).

³ Alfred Rosenberg, *Der Mythos des 20. Jahrhunderts*, p. 665.

Further inspection of Rosenberg's views in connection with the theories of Racism reveals the frequent use of such terms as *myth*, *race*, *the soul of the race*. It may be well to define these terms for the sake of clarity. What, then, do they mean?

In scientific literature the concept of *race* is given two meanings: biological and sociological. In the former acceptation, it is confined to delineating the hereditary morphological and physiological characteristics of persons living in a group. In the latter, the concept of race expresses itself in terms of the common culture and history which bind together persons living in the same community.

In Nazi literature, the two senses of the term are often confused. The prevailing meaning ascribed appears to be that the German Nordic race and the German nation are one.

The *soul of a race* expresses all the qualities and strength of a race. "It signifies," says Rosenberg, "the race seen from the inside, as the race, conversely, is the outside of the soul."¹

Finally, *myth* is given a meaning coextensive with the consciousness of personal strength, which a person recognizes as his due solely by virtue of his belonging to a certain race. "To awaken the soul of a race to life," writes Rosenberg, "means to know its highest worth and to acknowledge its predomination over other values, its proper organic place in the State, as well as in art and in religion. Our task during this century is to create from a new myth of life a new type of man."²

¹ Alfred Rosenberg, *Zentrum and Christlicher Volksdienst* (National-Sozialistische Monatshefte, April, 1931).

² Alfred Rosenberg, *Der Mythos des 20. Jahrhunderts*, p. 22.

This element of "mythical" strength, which is proper to the Nordic-German race, has ever been the instrument of progress and creative ability down through the ages. Most commonly it is found in men who have attempted to impose their own will with a lesser or greater degree of force upon persons opposing the existing order and striving to establish upon the ruins thereof something definitely new.

Among such, according to Rosenberg, was the Emperor Diocletian, notorious for his cruel treatment of the Christians. He is said to have possessed blue eyes and a fair complexion, which leads Rosenberg to conclude that he must have come from the German race.

Evidently Rosenberg considers the cruelties of which Diocletian was guilty as virtues, for he describes the Emperor as a "man without a personal fault."¹

Measured by Rosenberg's standards, the highest-ranking figure of medieval times was the German mystic, Eckehart, reputed to have opposed the teachings of the Church and to have advocated unlimited personal liberty not only in reference to other men, but also in relation to God. Inasmuch as Eckehart is alleged to have energetically opposed any conception of God distinct from the human soul, Rosenberg does not hesitate to conclude that he was the creator of the renaissance of German culture.²

The best examples of the mythical strength of the German race in modern times are said to have been Frederick the Great

¹ Alfred Rosenberg, *Der Mythos des 20. Jahrhunderts*, p. 89.

² Alfred Rosenberg, *Der Mythos des 20. Jahrhunderts*, p. 228.

and Bismarck of Kulturkampf fame, both notorious persecutors of the Polish nation.

The longing for a life enriched with these qualities peculiar to their race has been universal with the German people throughout their whole history. It manifested itself strikingly in the cult of the Germanic gods, Wodan and Odin. The latter, especially, symbolizes the aforesaid longing of Germans for their ideal life, he being the most esteemed of all their gods — “He was for all Germans a faithful reflection of the primitive spiritual forces of the Nordic man.”¹

The time is now at hand for the realization of this longing. Evidence must be given of the power of the German race. The immemorial urge to base German life upon authentic German cultural foundations must needs be fulfilled, if the Germans are to ensure for their nation a leading rôle among all the nations of the world.

In accordance with its destiny, as typified by the Nordic-German virtues, the German people must become the leading nation among all the nations in Europe. All nations — according to Rosenberg’s ideas—ought to recognize this by submitting to the German will. Such submission will be the best guarantee for the continued existence and future of Europe.² Those who oppose this will, do so at their own peril; — willy-nilly, they shall be forced to give way thereto.

The Germans are sure of themselves, this assurance being an attribute of their race. They are gaining a growing conscious-

¹ Alfred Rosenberg, *Der Mythos des 20. Jahrhunderts*, p. 644.

² “Europe,” says Rosenberg, “its existence and future, will today find their protection primarily in Berlin.” (Cf. his *Der entscheidende Weltkampf, Rede auf dem Parteikongress in Nürnberg, 1936*, München, 1936).

ness of the strength which is patent to their blood. It is God-like; in fact, it is God Himself. Rosenberg expresses this thought in the following words: "The God whom we worship would not exist at all if our soul and our blood did not exist — that is how Master Eckehart would formulate it for our day."¹ German blood constitutes the Godly nature in Nordic man, and it is a source from which grace and gifts flow out more abundantly than from the sacraments of the Christian religion.

This is, then, naturalistic Monism or practical atheism, dressed up and presented in the form of German Messianism, buttressed exclusively upon the conscious feeling of power, seeking forcibly to impose its will upon others. In some strange way this atheism is identified with the deification of the German nation in the place of God.

"The highest values brought by raciation to the German soul," says another Nazi writer, Walter Grundman, "are honor and freedom. These values are interrelated internally and they determine myth — the consciousness of power inherent in the German race."²

Concerning the other benefits which are to accrue to the German people through National Socialism based on Racism, Rosenberg wrote on October 14, 1930 (the date of the first victory of the Nazi movement), as follows:

"The National Socialist movement is the only representative of free German thought and of thoughts on social justice; it is representative of the tendency to purify the entire national life from corruption and humiliation. Yesterday it was empowered

¹ Alfred Rosenberg, *Der Mythos des 20. Jahrhunderts*, p. 685.

² Dr. Walter Grundman, *Gott und Nation*, 2 ed., Berlin, 1933, p. 82.

to tell the whole world: Within our camp is the Germany of the future. ¹

Courage ought to be the chief virtue of Nazi Germany. Germans must eradicate cowardice from their midst. They must remember that "cowards have never built a world. Hence, whoever wants to progress must burn his bridges behind him." ²

Unquestionably, those who have suffered themselves to be carried away by the Nazi torrent have burned their bridges behind them, forsaking the ideals of Christian culture and the priceless treasures contained in Christ's teachings.

2. VIEWS OF ERNST BERGMANN

Ernst Bergmann, Professor in the University of Leipzig, belongs to this group of Nazi leaders who would quickly bring Christianity to its end and replace it by a new German religion. The whole period of almost 2,000 years in which Christianity has played its part in the history of Europe and particularly in the history of Germany is, in his opinion, a time of decadence. In that long period, Germany has been forced to mask, overshadow and suppress its former religion which Nazism now tries to release, and thus to prepare the German nation for new creative achievements.

Using a scholastic form, Ernst Bergmann gives an exposition of the new religion in his little book entitled *Die 25 Thesen der Deutschreligion* ("The 25 Theses of the German Religion")

¹ Alfred Rosenberg, *Zum Sieg am 14 September* (*Völkischer Beobachter*, 16 September, 1930.)

² Alfred Rosenberg, *Der Mythos des 20. Jahrhunderts*, p. 22.

which constitutes a "catechism" for the instruction of the German people.¹ He explains his religious views also in the book *Die Deutsche Nationalkirche* ("The German National Church") and in some other works.

"The German," writes Bergmann, "has his own religion, which flows like the living water of his own perception, feeling and thought, and is rooted in his species. We call it the German religion, or the religion of the German people, and we understand thereby a German faith expressing the peculiarity and integrity of our race."²

"Christianity is especially alien to the German nature because it is the creation of a pre-eminently oriental mind and rests on the sacred writings of the Jews. It contradicts, at almost every point, the German sense of custom and morality.

"Every creative people and every vital age create their own religion, in which the eternal values are replaced in a form appropriate to the time and race. If this right was conceded in Luther's time, why not to those of the German Faith of today? Thus, the German religion is the form of faith appropriate to our age.

"We who belong to the German religion are often called 'heathens.' We reject this attribute if it refers to a religion belonging to a past age. We do not, however, reject it if thereby is understood a religion free of Christianity. In this case the word of insult 'German Heathen' takes on the aspect of a word of honour."³

¹ Ernst Bergmann, *Die 25 Thesen der Deutschreligion*, Leipzig, 1933.

² Ernst Bergmann, *Die 25 Thesen der Deutschreligion*, p. 9. Cf. "*Friends of Europe*" Publications, London, No. 39.

³ Ernst Bergmann, *Die 25 Thesen der Deutschreligion*, p. 10.

"The German of today requires a healthy and natural religion which makes him brave, pious and strong in the struggle for people and Fatherland." Such a religion is the German religion.

"It is a religion without the phenomena of disease and degeneration. Christianity is indeed an unhealthy and unnatural religion which is at an end. For it arose 2,000 years ago among exhausted and despairing men who had lost their belief in life, who despised the world and who waited for the return of Christ and the destruction of the world."¹

"Such a religion can never serve the Germans, who, like all of the predominantly Nordic races, stand manfully and heroically before the problems of this world, look them boldly in the face and seek to master them.

"Hence the German religion, by contrast with the ascetic Christian religion of flight from this world, is a religion of nature and of life, of the deed and will, of effort and perfection. . . . An age which flies to blood and soil, home and hearth, which cares for and trains the body and yields itself up to air, wind and sun.

"The way of the German religion to the Divine is through illuminating knowledge. Belief in the sense of something unprovable to be accepted, is not to be formed in the German religion. There is belief in the sense of coincidence in the victorious power of the Divine in the world and in man.

"Like all Indo-Germanic religions, the German religion is one of knowledge rather than one of faith or of a dogmatic

¹ Ernst Bergmann, *Die 25 Thesen der Deutschreligion*, p. 12.

religion. Odin, one of the noblest god figures, was a god of knowledge. He sacrificed an eye for knowledge, but not for an article of faith or a dogma. A dogma is not worth a finger, not to speak of an eye.”¹

“It is the greatest nonsense that the people of a Kant, a Goethe, should borrow its revelation from the Jews.”²

“We are our own judges, i.e., our conscience and our people. A God of reward and punishment, a God of revenge apart from the world and man, as the Jews have Him, is a heathen, a secular and immoral representation of God and the Divine Being.”³

“Christianity and religion are not the same thing as many think. On the contrary, religion and Christianity are often in conflict, as today. There are many pious Germans who today flee from the Christian Church not only because they have to listen to talk about Zion and Salem, David’s Son and Abraham’s seed, but because they do not find there what they understand by religion.”⁴

“Where Christianity stops, there our religion begins. Belief in a personal God, in revelation and salvation is superstition, not religion. The biologically educated man seeks the solution of his moral and religious problems in the Cosmos, in nature and the world of reality, in blood and soil, people and home, nation and Fatherland.

“Our religion is no longer the international Christ-God who could not prevent Versailles. Our religion is what grows living

¹ Ernst Bergmann, l.c., p. 16.

² Ernst Bergmann, l.c., p. 18.

³ Ernst Bergmann, l.c., p. 28.

⁴ Ernst Bergmann, l.c., pp. 19-20.

within us — the great, sacred, glowing desire to wash away 1,000 years of German sorrow and to make good the sins of the Jewish-Christian alien religion against the German soul.”¹

“Luther could overcome Rome only with Christ. We, too, believe we can overcome the Church only with the Church. All other ways are Utopian. Come then to us German pastors, with your German feelings, ye who cannot find your way in this alien Jewish-Christian religion. Come with your whole congregation and help the German religion of the people to build up a German Church.”²

“Man is not God. But he is God’s birthplace. God exists and grows in man. If God does not come in man, He never comes. Hence the German religion is the religion of high faith in man.”³

Ernst Bergmann does not acknowledge any essential difference between spiritual and physical beings. His system, therefore, is nothing but an ordinary naturalistic monism imbued with Nazi principles.

3. VIEWS OF WILHELM HAUER

Besides the religion of extreme nationalism of Rosenberg, there is likewise outstanding in German Racism a religion of a monistic character. Offshoots of this religion are varied. Common, however, to all is the rejection of the concept of a personal God and the proposal in His place of the idea of some

¹ Ernst Bergmann, l.c., p. 21.

² Ernst Bergmann, l.c., p. 24.

³ Ernst Bergmann, l.c., p. 35.

impersonal power, which, with its being comprehending the entire universe, arrives at its supreme consciousness in the life of the German nation, and especially in its outstanding political and spiritual leaders. According to some, this power is enveloped by the boundaries of the universe; according to others, it possesses contemporaneously a supra-mundane character; that is, it exists in and outside of the world.

It would seem that at least in the second trend, religion would be free from the idolatrous cult of the German nation. This, however, is not so. This trend, like all other tendencies, based on the principles of German Racism, proposes the German race as the highest deity, and makes its good the ultimate norm of morality. Let us, for a moment, consider this trend. Its most outstanding representative is Wilhelm Hauer, a former Protestant minister. For some time he was a professor of Protestant theology in Tübingen. Later, he journeyed for missionary purposes to India, where he was imbued with Hinduistic principles and soon became their zealous proponent. After his return to Germany, he joined the ranks of the Nazis, and with the strong support of the government, commenced with great energy to unfold an activity adverse to Christianity.

In Hauer's opinion, faith, constituting the basis of religion, is not the acknowledgment of some revelation as a Truth, but is the life, power and self-confidence flowing from the realization of this power. "In faith," he writes, "we encounter eternal reality; united with it, we became joyous and immovable." For this reason, it may be stated about faith, that it is "the submission of the will to this reality; that it is the production and the struggle, occurring in conformity with necessity, as well

as the knowledge of its victory. It is a confidence in this power, inhering in the heart, in which the creative God united Himself with a sincere and sacrificing person.”¹

Like Rosenberg, Hauer underlines the importance of human blood, calling it “holy.” “In blood,” he says, “inheres the element of the spirit. On its quality depends the destiny of man and of the whole nation.” Considering this, he cries in exaltation; “With our whole heart do we love the destiny of our blood and we accept this together with its light and darkness, as a gift, as well as a task from the eternal hand. . . . We are ready to live in harmony with the destiny of our blood and we believe that here the will of some God manifests itself to us corporally.”²

The conduct of life in union with the destiny of blood constitutes, according to Hauer, sanctity. According to his conviction, the Indo-German soul has yearned for such sanctity from primitive times. In a particular manner do Nordics or Germans desire it. “German faith is Nordic faith in the most profound and widest sense.”³ Indo-German events point out that everything that was magnanimous and stable in them was the product of the Nordic race. “Indeed, the Nordic race long ago formed and will still form divine predestination for the Indo-Germans.”⁴

From this it follows, that Germans, like Nordics, should rule over all nations belonging to the Indo-Germanic race.

¹ J. Wilhelm Hauer, *Deutsche Gottschau. Grundzüge eines Deutschen Glaubens*, Stuttgart, 1935, p. 1.

² W. Hauer, l.c., p. 45.

³ W. Hauer, l.c., p. 52.

⁴ W. Hauer, *Deutsche Gottschau*, p. 53.

The doings of the German race are "the doings of God." The development of the German race is "the development of the external form of God's will."¹

By this identity of the German race's doings and development with God's doings and development, Hauer justifies the love of the Germans, especially of the Nazi Germans, for their country. About this he writes in the following manner; "We love very dearly, and we honor with deep faith, our blood and our territory, our land and our country, the events of our nation and its battles, because in them God corporally and immediately contacts us. A revelation appeared not only in the far distant centuries. We stand in its midst. To us and through us it is granted. Even today God powerfully works throughout the territory and events of our nation."²

With full determination Hauer opposes Christianity. He objects that it occupies itself principally with a future life. In place of Christianity, he proposes a different religion, calling it Germanic faith. "Nothing similar," he writes, "stands out in Germanic faith. Truly it is not, as is constantly objected, a religion of temporal goods, that is, a religion in which there would predominate a yearning for any other being besides a being which is exclusively terrestrial and directly accessible. It does not seek this other being in far-off, future heavens; it is near to it and here on earth."³

The entire universe, with the earth, is the external form under which God appears. The difference, therefore, between beauti-

¹ W. Hauer, l.c., p. 65.

² W. Hauer, l.c., p. 65.

³ W. Hauer, l.c., p. 67.

ful and ugly, between good and evil, between holy and sinful completely disappears. In God everything is beautiful, good and holy, even that which seems to us ugly, evil and sinful.

Concerning sin in the Christian meaning, Hauer claims: "The Christian conception of sin is untenable for us. We do not know such an experience of sin and penance. Thus, we reject them as foreign."¹

Hauer does not concede ethical norms. According to him, the unique good is life itself and that which serves its conception, sustenance and development. "Here we do not have any moral system," he writes, "according to which we could progress. The German man must perceive that which is good and suitable from the depths of life itself."² In the strict sense, "good is that which corresponds to the will of the nation and to that which brings benefit."³

The principal concepts of German customs are fidelity to duty and honor. In the statement of this writer, it is fitting, that one reject the idea of God as an infinitely perfect and good Being. Just as we say that God is infinitely good, we can also say about Him that he is infinitely evil, for there is no difference between God and Satan. "We do not divide the world in reference to God and Satan. For us He is one in the most profound being."⁴ "Christ . . . is merely a human greatness and an unusual power of love. His entire form does not correspond to our concept. Our position towards Christ is charac-

¹ W. Hauer, l.c., p. 133.

² W. Hauer, l.c., p. 107.

³ W. Hauer, l.c., p. 110.

⁴ W. Hauer, l.c., p. 76.

terized by this: that He is not essential to us as the unique leader with authority. The fundamental question is this: Is it possible at all to free Jesus from His confusion with the Asiatic-Semitic being? He who, from a purely religious and German initiative, considers it necessary to serve his nation by helping to free Jesus from this confusion, ought to do this. This will show our nation the way to salvation.”¹

The views of Hauer are in most instances, the reproduction of the thoughts contained in the old “holy” Hindu books, called *Bhagavadgita*, and are the application of these to the principles of German Racism. As a result of this application to the tenets of Racism, the lofty ideals of the old Hindu books suffer a complete revaluation and reformation. There is no room for ethics, any more than for a personal God, in the opinion of Hauer. The distinction between good and evil wholly disappears. The greatest outrages and crimes, when there is question of benefit to the German nation, not only find justification but are even good deeds.

¹ W. Hauer, l.c., p. 253.

II

THE GERMAN CHURCH AND STRUGGLE AGAINST CHRISTIANITY

The Nazi leaders understood that the Church would never accept their ideology. They, therefore, decided to destroy it gradually. With the co-operation of State officials, an Alliance of German Faith, or German Church, was formed, headed by J. W. Hauer. This Alliance has succeeded by means of the platform and printing press in setting up a powerful machinery of propaganda, reaching out into every city, town and hamlet in Germany, seeking to gather all citizens into the fold of the new church and to wage continuous warfare in its behalf.

In addition to the Alliance, or German Church, there exists in Germany the Neo-Pagan Alliance, devoted to the same ends as the former and differing only in this: that it plans to revive the cult of ancient German gods, especially of Wodan or Odin. Among its chief partisans was the late General Ludendorff, who lived in virulent hatred of the Christian religion.

Besides the two mentioned, we find also the Alliance of German Christians which occupies a position midway between them. Accepting in principle all the ideas of Racism, it never-

theless tries to reconcile the Christian religion with Racism by eliminating from the Christian doctrine everything not in accord therewith.

The last mentioned Alliance was founded for those who find it difficult to break off their ties with Christianity and prefer to adhere to its teachings in the small measure consistent with a preponderant devotion to race. }

This *Alliance of German Christians*, which purveys Racism to its members in painless fashion, resembles the *Living Russian Orthodox Church* in Soviet Russia. The structure and scope of both are similar.

Adolf Hitler is looked upon by its members as a providential personality. Some consider him a redeemer of Germany; others, an intermediary between Christ and all peoples.

Julius Leutheuser, counsellor of the Protestant church and member of the second group, writes thus:

“Adolf Hitler is our living witness of the present era, who confirms the good works of the eternal Divine Spirit in history; and who, through his activity, enables us to understand in a new way the teachings of Christ and His mission. Our watchword is not that Hitler is equal to Christ, but: Through Hitler to Jesus Christ.”¹

The comparison of Hitler to Christ shows to what an extent Christian doctrine has been perverted even within the membership of the German Christian Alliance.

¶ Since German Christians in general had no wish to break

¹ Julius Leutheuser, *Die Deutsche Christengemeinde und ihre Gegner*, Weimar, 1933, pp. 21-22.

with the faith of their fathers, while the exponents of Racism found in Christianity the chief obstacle to achieving the national goal they had set for themselves, this compromise movement was foredoomed to failure. Lacking popularity, its influence upon the masses was insignificant.

On the other hand, the German Faith movement, represented by the new German Church, did take hold and became very popular with all classes of Germans. The plans for its construction were formulated by Rosenberg.

Amply subsidized by the Reich government, its activity encompassed every field of human endeavor. No amount of public money was spared to promote its growth, or to hire speakers and propagandists who delivered countless talks and lectures. Special meetings and academies were constantly convoked, while the printing presses were kept busy turning out books and pamphlets.)

In every case of protest on the part of aggrieved listeners, the police were invariably on hand to give support and protection to the speakers.

At the same time, increased pressure was exerted upon the Protestants and Catholics alike to make them more amenable to the influence of the new anti-religious movement. They defended themselves as long as they could, but their situation became daily more difficult. The chief means of defense was passive opposition.

The following incident serves as an illustration:

One day in 1935, Prof. Hauer, director of the German Church movement, appeared in Münster for the purpose of addressing

a meeting. As usual, the daily press gave him much favorable publicity. Thousands of people appeared at the station. Catholic and Protestant students also appeared in great numbers. These came earlier than the others and surrounded the automobile in which Prof. Hauer was to ride. When he entered and the car moved on, they obstructed its progress and prevented it from moving rapidly.

At length, however, Prof. Hauer reached Münster-land-hall where he was to speak. To his great surprise he soon learned that the majority of his listeners were Catholic and Protestant students who, immediately upon his arrival, began to chant religious songs. The singing was continuous, the police were powerless to prevent it, and the professor, unable to speak, finally departed.

There were many like cases in Germany, in which the police engaged in altercations with the crowds, administered many beatings and made many arrests.

On the occasion in question, however, there was no assault. Instead, on the following morning, police appeared at the residence of Bishop von Galen, announcing his arrest. The bishop asked a few minutes' delay to make a change of clothing. He shortly reappeared, dressed in the liturgical garb of his office. He was ordered to remove the clothing in favor of civilian garb, but refused. Baffled, the police left. In 1935 the Nazis did not feel themselves as strong as at present. They lacked the courage to arrest a bishop in a Catholic city, garbed in the regalia of his office.

With the passing of time, however, the Nazis became increasingly bold. Passive opposition became less frequent, since more and more it had to be atoned for in blood, in prison sentences, beatings and confinement in concentration camps.

The iron hand of Nazidom came down heavily upon both Catholics and Protestants. The former presented a more difficult problem, for they had the support of the German Center Party. Owing to a measure of autonomy in its religious belief and to the teaching of religion in schools, the Center was strongly entrenched among German youth.

For this reason, the Center became the first target of the Nazis. In a speech delivered in the Reichstag on February 28, 1932, Rosenberg said: "Until the Center is conquered, there can be no renaissance of Germany." Promises, threats, treachery and other means were employed, ending finally in the dissolution of this party.

The next objects of attack were professional and trade organizations of youth. These organizations were destroyed at one fell swoop.

One would think that these acts would have satiated the Nazis, especially in view of the fact that the concordat they had entered into with Rome in 1933 stipulated freedom for Church activity. Notwithstanding this pledge, however, the Nazis, now literally drunk with power, seized all Catholic schools, withheld the right of teaching from religious orders, canceled the right to give religious instruction and did all within their power to undermine the influence of the Catholic clergy upon the faithful.

No means were neglected to achieve this end. One of the methods used was to ridicule and defame the clergy by summoning them into court to stand trial for trumped-up and imaginary misdeeds.

Finally, the publication of religious newspapers was suspended and State control was extended not only to the pulpit but to purely ecclesiastical matters as well. The minutest transgression of these police rules, the most trifling insubordination was punished by confinement in concentration camps and prisons, or by secret executions.

The Catholics continued to resist this effort to enslave them. Bishops met in assembly to study means of opposing the persecution and they frequently expressed their opinions in the public press, calling attention to Nazi errors. The Government, however, was quick to place a ban on such publication and to prohibit all such criticism, whether by letter or otherwise.

Some of the bishops showed unusual courage in defending the purity of the faith. Among these was Cardinal Faulhaber, Archbishop of Munich. In 1933, during five Sundays in Advent, he delivered a series of powerful sermons entitled: "Judaism, Christianity and Germany." In one sermon he turned to the Protestants and besought their support for the common cause. He found an immediate and enthusiastic response.

Equally courageous were the sermons in Dresden of Rev. Father George, S. J., Crown Prince of Saxony, who called attention to the danger to which Germany was exposed.

Yet, if we reflect on the enormity of the evil impending from the results of the Nazi movement, if we picture to ourselves the

deplorable consequences that the Nazi propagation of Racism portended for the German nation, then we are forced to confess that, considering the gravity of the danger, the Catholic reaction was comparatively feeble. Neither in its intensity nor its extent was it at all adequate to forestall the catastrophe. Indeed, the issues at stake were of the utmost gravity, bound up with the highest ideals, with principles that should have been defended without compromise, with unflinching decisiveness, even to the point of death.

Still more feeble was the reaction among the Protestants, notwithstanding their numerical strength; although, in justice, it must be admitted that many of their leading pastors opposed the errors of Racism and were subjected, along with the Catholics, to cruel persecution.

After they had been in the saddle for several years, wielding this almost unlimited power, the Nazis succeeded in bringing the entire German nation to heel and forcing it, in sheer terror, to conform to their designs. The secret police, known as the Gestapo, were able to extend their domination over the private lives of citizens through the medium of wire-tapping, violation of privacy of the mails and the use of every means and device.

They took over control of all public offices, the public press and book publishing plants; in fact, every field of German activity. At the present time there is not a single daily newspaper or other publication that does not conform abjectly to Nazi ideology, not one book that dares to deal with the Nazi order in critical or objective fashion.

From the very first, the Nazi government extended its pater-

nalism to include the German youth — this in keeping with its cardinal tenet that all children are the property of the State.

Torn away from the influence of their parents and pastors, prevented from attending church services, the children soon became spies within their own homes, their very souls poisoned with hate toward everything non-German and inoculated with the virus of neo-paganism. They were urged to make no distinction between good or bad. Murder, treachery and robbery were held up as heroic deeds, provided such crimes were of use in subjugating other nations.

Moreover, the Nazi practice has been to instruct youths in sexual matters and to impress upon them their duty of maintaining the purity of their race, the need of sterilizing the sick and all hereditary defectives.

The consequences of such an upbringing have disclosed themselves in all their repulsive nakedness; they are moral deterioration, nationalistic chauvinism and the disappearance of all higher ideals.

Frequently, parades are staged for the young, calculated to acquaint them with Odin and the other pagan gods of ancient German mythology. Great numbers of youths take part in these festivals, carrying sunshields and other symbols of the old pagan faith. They sing songs that breathe a hatred for God, the clergy, Christianity and all supernatural ideals. Here is one example:

“Gone are the days; but the cleric remains
Who robs our national soul:
Be he of Roman or Lutheran rite,
He teaches the Jewish faith.

Gone are the days of the cross;
A pillar of sun climbs the heaven:
At last we shall be free from God —
Free to sing the praises of the nation.”

The war upon Christianity continues unabated. At every opportunity religion is ridiculed and abased, while its adherents, Catholic or Protestant, are treated almost like traitors.

The mouths of German citizens are gagged; they cease to speak or confide. They live in terror of all men and even of their own children. Secrets are discussed only behind closed doors and in fear of betrayal by immediate relatives. Timid persons refrain from expressing their opinion on any matter, lest they betray their thoughts.

Persons not belonging to the ruling class live in constant dread of their lives. The slightest criticism meets with stern reprisal. Huge concentration camps have been established at Dachau, Oranienburg and other points, and victims from all over the Reich are brought to them.

These unfortunates are tortured in a most inhuman fashion. Often they are transported in freight cars over a period of weeks, many of them dying on the way from cold, hunger, thirst and privation; others are so weakened that they are unable to leave the trains.

Prisons are filled to overflowing. In an increasing number of instances, urns containing the ashes of loved ones are all that come back to the sorrowing relatives.

Here and there, before the war, persons in great anguish of soul were wont to whisper: “We look forward to war, but a

war in which Germany will be defeated, since only then will personal freedom be restored to us.”

Externally, Germany gives the appearance of a unified nation, harmonized ideologically, invincible politically. At every election the Nazis boast of a 100% majority. Usually on such occasions, nobody would stand on his rights or play the hero, seeing that a sanguinary penalty would be summarily exacted.

In 1935, Dr. J. Goebbels, Nazi Minister of Propaganda, made the unconsciously sardonic statement, “National Socialism has simplified thinking for the German nation and brought it back to its earlier and primitive form.”¹

What he said is indisputably true. The Nazis have simplified not only thinking, but everything else in their country. They have reverted atavistically to the earliest form of Teutonic way of living. It is to be regretted that Goebbels did not shed light on how this “simplification” was accomplished.

Such, in outline, is Nazi Racism as incarnated in the private and public life of Germany. In what way does this Racism affect German relations with other nations?

¹ Joseph Goebbels, *Wesen und Gestalt des Nazionalsozialismus*, Berlin, 1935, p. 6.

III

SATANIC CHARACTER OF NAZISM

We are using the expression Satanism to indicate a system, adopted by the Nazis, in which the place of God is taken by man or by a nation, virtues are regarded as crimes, and crimes as virtues, love of neighbour is condemned and hatred extolled, religious life is disorganized and rendered impossible, churches are closed or desecrated, priests are humiliated and killed simply for fulfilling their duties, and believers of the true God are persecuted.

In this system there is no place for God. In spite of that, the Nazis speak of God, but this God who receives a pantheistic feature is limited to activity in the life of the German nation. The Nazi writers are emphasizing that there is no God outside the activity of the German nation. This theory means, practically, that the only God is the German nation. We do not see in the Nazi system any possibility of the appearance of God in the life of other nations. Instead, we learn that all other nations should obey Germany on account of her divine character, and help her in her attempt at world domination.

In this new German religion, Adolf Hitler is believed to be the Saviour not only of Germany but also of all nations. He is

considered even higher than Jesus Christ or the Holy Ghost. His portraits are placed on the altars of the German churches, and in front of these portraits candles are burned almost every day. He is, for all Nazi Germans, infallible. Whatever he says, must be accepted as an article of faith and an absolute truth. He has predicted that Germany, during this war, will establish her world domination forever. Every German must believe it and be ready for greater sacrifices. He should die, if necessary, for his Führer who is the best representation of Germany's God. His last words before he dies should be: *Heil Hitler!* Adolf Hitler has predicted also during this war that Poland will never rise again and that all other countries will accept his new order. No German should have any doubt about the fulfilment of these predictions.¹

All people should show to Hitler and to the Nazi party special reverence and complete obedience. Any sign of criticism or disobedience is considered a crime punishable by torture in a concentration camp and by death. There is no forgiveness for such crimes. Charity is a weakness which should be eradicated once and for all from German hearts.

Many people were punished in Germany even before the war for this reason. One of the victims of Nazi terrorism was Dr. Fritz Gerlich, a Protestant, editor of the *Münchener Neueste Nachrichten*. He studied the phenomena of Theresa Neumann in Konnersreuth, and after a year of close observation, having been convinced of their supernatural character, became a Catholic.

¹ Hermann Rauschning in his book *Die Revolution des Nihilismus* (Zürich, 1938) calls the Nazi movement a *Revolution of Nihilism*, but it is obvious that Nazism is something more than a nihilism.

Later he published some articles in which he criticized the Nazi movement. On May 16, 1933, he was arrested and severely beaten. Then he was sentenced to death and was commanded to shoot himself with a revolver. "I refuse to shoot myself. I am a Catholic," Gerlich replied; and he knelt on the floor to pray, believing that the hour of his death had come. However, his execution was delayed. He was thrown down the stairs, kicked and transported to the concentration camp at Dachau where he was exposed to torture. When on the night of June 30th, 1933, Himmler's men entered his cell to kill him, he asked for a Catholic priest who would be permitted to hear his confession. The executioners refusing to fulfill his request, sneered at him and shot him down.¹

In many official statements, Hitler is called, as is Jesus Christ in the Gospel, the way, the truth and the light. Dr. Robert Ley, a Nazi State Minister and leader of the Labor Front, writes in his letter of instruction to educators (*Schulungsbrief*) as follows:

"We believe in this world in Adolf Hitler only."

In this new German religion there is no future life, and therefore no responsibility after death. All teachers and educators were instructed by the government that no hope of such a future life or any idea of salvation should be allowed to remain in the child's consciousness.

To facilitate for Catholics and Protestants a transition to the German Church, the names of Christian ceremonies and Sacraments were retained but they were deprived of their own meaning.

¹ George N. Shuster, *Like a Mighty Army*. New York, 1935, pp. 232-235.

Before the outbreak of the war a circular was issued by the *Provisional Council of the Lutheran Confessional Church* which accepted all principles of the German Church. We read there as follows:

“In the ceremony of Baptism the name of the Trinity should no longer be mentioned.

“At Confirmation, children must swear that they will fight against Rome and Jewry.

“Both the Church authorities and the Congregations know that Communion is being celebrated as a “festival of blood and soil” or as a symbol of the fact that bread was made by the death of the wheat to give life to the people.”

“The consecrated wheat” need not be given to Nordic individuals.”

It is regrettable that so many Protestant ministers abandoned so easily the Christian ideals. Lewis Spence says rightly: “The cynical brutality of the utterance by men once ordained as ministers of the Lutheran Church, but now functioning as the officials of Nazi *Positive Christianity*, is surely a terrible commentary on the change of spirit which has overtaken the *German* race within less than a generation.”¹

The leaders of the German Church introduced from Valhalla's legends the figure of Frau Hölle, God-Mother, as a Mother of the German race, who should take the place of the Blessed Virgin Mary in the Catholic Church. “Many of our

¹ Lewis Spence, *The Neo-Pagan Movement in Germany* (*The Quarterly Review*, July 1940, p. 76).

Catholic fellows," says Bergmann, "will more easily accept the German national religion when they see the smile of the God-Mother in the new German Cathedral."

From time to time special Nordic Festivals have been held. The most splendid were those held on the Hesselberg, a mountain declared sacred by Hitler. Great bale-fires have been lighted there and acts of mysterious ritual performed.

At such a Nordic Festival of the Summer Solstice, in 1938, Julius Streicher was functioning as high priest. Standing before one of the bonfires, he said:

"When we look into the flames of this holy fire and throw our sins into them, we can descend from this mountain with clean souls. We do not need priests and ministers. We have become our own priests."¹

At the Convention of the German Christians, which took place in Berlin, in November 1935, a resolution was passed which decreed that the Christian churches should no longer be visited. Instead those of the new German religion were recommended.

At the same time, Catholic priests were persecuted. A large number of them were shot down or sent to concentration camps. The greatest persecution and the most cruel, ghastly slaughter of Catholic priests raged in Poland. Some 3,000 priests were shot or tortured to death. In Oświęcim alone, where the largest concentration camp in Poland was established by the Germans, 1,500 Polish Catholic priests died of maltreatment. Moreover, seven Polish bishops were deported or thrown into concentration camps. One of them, Bishop Fulman, of Lublin, was par-

¹ Lewis Spence, *l.c.*, p. 75.

ticularly maltreated and tortured to death. In the dioceses of the Western provinces of Poland 90% of the clergy were imprisoned or immediately executed.

The Primate of the Catholic Church in Poland, Cardinal August Hlond, who made two very important reports to the Pope Pius XII on the religious persecution in German occupied Poland,¹ was sent to prison near Paris.

The following occurrence might serve as an illustration of the general treatment of the Catholic clergy:

In Radom, of the diocese of Sandomierz, four priests were massacred during a Gestapo interrogatory. Their teeth were knocked out and their jaws broken. Before they died, they were questioned:

"Do you believe in God? If you do, you are an idiot, and if you do not, you are a charlatan."

When one of the priests observed that the question itself was blasphemous, he was struck on the face.

Then followed another question:

"Who is the greater statesman — Hitler or Mussolini?"

"Mussolini" — was the answer of the priests.

This was blasphemy to the men of the Gestapo, for according to Nazi teaching nobody can be greater than Hitler. All priests were murdered.²

In a similar way were persecuted also Protestant ministers who remained faithful to their religion. Among them he who offered the strongest resistance to the Nazis was Martin Niemöller, a pastor in Dahlem (suburb of Berlin) and a former

¹ *The Black Book of Poland*. New York, 1942, p. 325-401.

² *The Black Book of Poland*. New York, 1942, p. 360.

submarine officer. He was sent to a concentration camp with many others who supported him in his strong opposition to the Reichsbishop Ludwig Mueller nominated by Hitler for the purpose of drawing all the Protestant Churches to the new Nazi religious movement.

The Nazi Germans have been using various means to deter people from visiting their churches. From time to time they enter them during the services and order worshippers to leave instantly. They very often shoot priests, threaten with slaughtering all other people, take men to concentration camps, send stronger boys and girls for forced labor to Germany, or to hospitals for "blood donation" and special vicious injections. At other times, they wait for church crowds to get out after services, terrorize them in a most savage way and carry many of them away in their trucks.

Symbols of the Christian religion, crosses, holy statues and pictures have been systematically smashed, burnt and destroyed. In this destructive work, German soldiers and the Gestapo received special help and assistance from the so called Sisters of Hitler, *Hitlerschwestern* or *Braune Schwestern*, known for their immoral conduct and strong hatred of Christianity. Everywhere after taking over hospitals, monasteries or chapels which belonged to Catholic Sisters, the first thing these women did was to remove and smash the crosses which later were used for firewood or simply thrown away. For the crosses were substituted huge photographs of Hitler before which the Nazi *Braune Schwestern* indefatigably and diligently kept candles burning and performed some kind of liturgical ceremonial.¹

¹ *The Black Book of Poland*. New York, 1942, p. 398.

In many cases the Jews were used for this purpose. We present one incident which occurred in Poland:

In January, 1940, the German authorities at Plock conducted a group of Jews to the building of the Catholic Religious Seminary, ostensibly for the purpose of making the place tidy. Then the Jews were attired in church vestments, and were ordered to dance before the sacred images. The Germans kicked these images about, ruining and breaking them. The Jew wearing the finest vestments was picked out and ordered to smash a bust of Christ, and was given a hammer to work with. When the Jew hesitated, and only after having been threatened, fearfully aimed a blow at the head of the figure, one of the Germans swore at him, and told the others that he, the German, would show them how to smash heads. Using the butt-end of his rifle, he smashed the Jew's head.¹

The Nazis are making all possible efforts to destroy Christianity. They never concealed their plans. In 1938, Rosenberg said in his speech in Nuremberg:

"That the Catholic Church and also the Confessional Church in their present form must disappear from the life of our people is my full conviction, and I believe I am entitled to say that this is also our Führer's viewpoint . . . Furthermore, the development of our teaching programme in schools of all categories is of such an anti-Christian-Jewish type that the growing generation will be forewarned against the blackcoat swindle."

On many occasions, during the war, the Nazi leaders have made public statements that after its victorious end, they would

¹ *The Black Book of Poland*, New York, 1942, p. 227.

not tolerate any Catholic or Protestant organization in the Reich or in the *invaded countries*.

They endeavour to destroy along with the Christian religion the order established by God with reference to humanity. While God is protecting every individual and all social life, the Nazi Germans slaughter innocent people and threaten nations to deprive them of their right to life which is the most fundamental of all rights given them by the Creator. While God created all men free and made their freedom a condition of the moral evaluation of their deeds and an element of spiritual progress, they enslave nations, using them as instruments to the accomplishment of their own purposes. The Nazi Germans not only infringe upon the natural law and ruin the order established by God, but moreover, they put themselves with their unprecedented savagery and cruelty in the place of God, requiring from the whole world, an acknowledgment of their divine character, the highest respect and absolute obedience.

The elevation of the greatest savagery and barbarity to the heights of Divinity is a most characteristic feature of the Nazi doctrine. It is, at the same time, a most abominable profanation, of the conception of God, a sacrilege which has never before been committed in the history of mankind to such an extent and with such brutality. It is a crime which surpasses all other crimes committed by men,—a crime which is proper to Satan himself. Therefore the most appropriate name of Nazism is Satanism.

CONCLUSION

The events which followed the dissemination of Nazi principles prove eloquently and irrefutably the disastrous consequences of abandoning the sublime, uplifting teachings of Christ for chimerical political schemes. The National Socialist leaders recognized in the Christian code of morals a very definite obstacle to the realization of the German dream of world domination. They forthwith rejected that code, adopting in its stead hatred, savagery, and cruelty, which they loudly proclaimed the noblest virtues of the new German religion. This sanctioning of crime has had a double effect: on the one hand, the slaughter of millions of innocent victims, the enslaving of millions of others, and widespread abject misery; on the other hand, the perversion, to the point of utter barbarity, of their followers. Never in the history of mankind has any nation descended to the depths of cruelty and savagery reached by Nazi Germany.

So far has this adoption of Nazi principles failed to assist Germany in realizing its dreams, that, instead of world domination, it now faces the greatest disaster in its whole history. Nor is this confined to the political sphere alone: from the standpoint of its ethical and cultural life, it is a calamity of the greatest magnitude. The virus has infected its very soul,

where, long years after its complete military defeat, it may be discovered, awaiting an opportune moment for yet another and more barbaric attempt at world domination. Are not German preparations already under way for the next world war?

Unless this virus be completely eradicated from the soul of its new generations, military and political guarantees will never prevent Germany from attempting to provoke another world conflagration. The whole German nation must be re-educated in Christian principles and steeped in Christian morality. This is an essential condition for its peaceful collaboration with other nations of the civilized world.

THE AUTHOR

Professor Andrew J. Krzesinski, Doctor of Philosophy and Doctor of Theology, eminent philosopher and author of many valuable books in various languages on subjects concerning philosophy and culture, was educated in the University of Cracow and in other famous universities of Europe. From 1925 to 1928, he was a member of the Faculty of the University of Warsaw, where he lectured on philosophy. From 1928 until the outbreak of the second World War, he was Professor agrégé of philosophy in the University of Cracow.

In 1936 and 1937, he undertook a philosopher's journey to the Far East, visiting Japan, China, the Malay States, Thailand (Siam), Indo-China, Burma, India, Ceylon and Tibet, where he studied Asiatic cultures and met the leaders of thought. In India, he lectured at the Universities of Calcutta, Allahabad, Shantiniketan, Agra, Waltair, Bombay, Mysore, Madras and others, and held lengthy conferences and discussions with Mohandas Gandhi, Rabindranath Tagore and Pandit Nehru.

He has been Visiting Professor of philosophy in Laval University, Quebec, and in the University of Montreal.

Dr. Krzesinski is thoroughly acquainted with Nazism, Communism, and other movements hostile to the ideals of Western culture. He is well fitted to throw light upon the cataclysmic events afflicting the world today since he is a recognized authority on the subject of culture and civilization.

"Indeed, but few men in the world today," writes Prof. G. Barry O'Toole, "are so well qualified as Dr. Krzesinski to sift the true from the false in modern culture."

BRUCE HUMPHRIES, INC., *Publishers*
30 Winchester Street
Boston, Mass.